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In the discussion of the Lord's Supper (1 Cor., chap. 10) we read that "through the cup . . . believers participate in the sacrifice of his [Christ's] blood offered to God." This conception is supported by reference to Rom. 3:25 and Eph. 1:7, neither of which passages, as it seems to us, has any necessary reference to the Lord's Supper. Moreover, this explanation of the cup ignores the one great positive thought in the words of Jesus regarding the significance of the supper, viz., that the blood *seals* the new covenant. If this interpretation appears to be unduly influenced by the theology of the church, so is that of the incarnation when the author says that Christ *wore* the *σῶμα σαρκός*. No one whose views of Jesus were determined by study of the New Testament alone would ever conceive of him as a pre-existent being who for a little time "wore the *σῶμα σαρκός*." But Professor Findlay's work, apart from the interpretation of some theological passages, compares favorably with any of the recent commentaries on 1 Corinthians.

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VINCULA SANCTORUM. Ein Beitrag zur Erklärung der Gefangenschaftsbriefe des Apostels Paulus. Von H. LISCO. Berlin: Schneider, 1900. Pp. 159. M. 3.

It will be sufficient to state Dr. Lisco's positions. The apostle Paul, in the late summer of the same year in which he wrote the letters to the Corinthians, was, with several of his companions, imprisoned at Ephesus, in or in the neighborhood of a tower which still bears the name of "St. Paul's Prison." During this imprisonment he composed the Philippian, Colossian, and Ephesian epistles, and the letter to Philemon.

The apostle, after having been thrown into the arena, and miraculously rescued from the wild beasts, was released by the proconsul of Asia; an act against which the Ephesian populace, incited by Demetrius, protested in vain. It is assumed that Rom., chap. 16, was addressed to the church at Ephesus, and that Andronicus and Junia or Junias, who are designated as "my fellow-prisoners," were the companions of his imprisonment at Ephesus.

It may be observed in passing that the hypothesis of an Ephesian imprisonment of Paul is not novel. It is regarded as probable by Weizsäcker. Peter Lombard, Lanfranc, and Erasmus held that the Colossian epistle was written from Ephesus, and Nicephorus Callisti

in his church history gives an extract from an apocryphal biography of Paul, relating his imprisonment at Ephesus, and the incidents of his appearance in the arena.

In Rom. 15:26 Paul announces his intention of going to Jerusalem with the collection for the poor Christians which the churches of Macedonia and Achaia have determined to make; and in 1 Cor. 16:1 he declares that he has directed the Galatian churches to raise funds for the same purpose. In Romans, however, there is no intimation that the Galatians have complied, and no allusion to any collection in Ephesus, the richest of the churches.

The reason for this was that the collectors in Ephesus had been robbed of the contribution they had received. The Ephesian Jews had at one time been prevented by the city authorities from sending the annual temple-tribute to Jerusalem, on the ground that the collection was illegal; but were now protected by law. Paul's collection might have been similarly interfered with. It was on this charge that he was imprisoned at the secret instigation of the Jews. Their own legal protection offered an inducement to gratify their hatred of Paul when he attempted to collect money for Jerusalem. The Jews assumed that Paul and the Jewish Christians were under obligation to pay the temple tax like other Jews, and that the collection for the Christians made by Paul was a part of the temple-money which Paul had fraudulently appropriated to his own use. On this ground they denounced him to the magistrates as guilty of *ιεροσυλία*, and succeeded in getting him committed to prison.

Much ingenuity is expended in finding intimations of all this in 2 Corinthians. Thus, when Paul speaks of an eternal *βάρος* of glory, the word indicates that his thoughts were still running on a recent imprisonment in Ephesus. When he follows *φυλακαὶ* with *ἀκαταστασίαι* in 2 Cor. 6:5, it is a reminiscence of his having first undergone imprisonment, and then experienced the danger of an uprising. That the Acts give no account of the Ephesian imprisonment is due to intention. Assuming that 2 Corinthians consists of three different letters, the author holds that, although Luke gave a full and correct account of the Ephesian transaction between 19:22 and 29:23, yet a new edition of Acts was prepared by the adherents of John, from which the story of Paul's conflict with Jews and heathen in Ephesus was deliberately eliminated, lest the account should detract from the reputation of John. This was done by the disciples of John, along with Aristion, who is assumed to have added the closing verses of Mark's gospel.

The entire treatise is a piece of special pleading, based largely upon fanciful hypotheses, which are worked out in a manner more ingenious than convincing.

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THE RELATION OF THE APOSTOLIC TEACHING TO THE TEACHING OF CHRIST, being the *Kerr Lectures* for 1900. By ROBERT J. DRUMMOND. Edinburgh: T. & T. Clark; New York: Scribner, 1900. Pp. 442. \$4.50.

THE first output of the Kerr lectureship in the United Presbyterian Church of Scotland was Dr. Orr's *Christian View of God and the World*. The fourth is before us in the present volume. It is a study in New Testament theology, dealing with one of its most difficult problems. The apostolic theology, or rather the elements of doctrine contained in the latter portion of the New Testament, from Acts to Revelation, is viewed as substantially one and homogeneous. The teaching of Jesus the author derives from the four gospels, treating them as sources of coördinate value, a method which naturally yields a different result from that which we find in Harnack's *What is Christianity?* The line of progress in Christ's teaching is indicated by the words "kingdom, Christ, cross, throne." In this part of his work we think the lecturer not at his best. Chap. v, "The Kingdom of God and its Variants," affords a fair test of his method and success. Dr. Orr has succeeded better in defining the New Testament doctrine of the kingdom, both in the volume referred to above and in Hastings' *Dictionary*. Kingdom and church are made too nearly coextensive and interchangeable. Again, to treat the idea of eternal life as a variant of kingdom, "a correlate idea," is false perspective to start with, and results in minimizing that comprehensive and dominant conception in New Testament theology.

There is abundant evidence in these pages of generous reading and painstaking exegesis. Chap. vii, "The Intentions of the Cross, Hinted and Grasped," shows scriptural insight and strong thought. It is right to emphasize the sacrificial sense of *λύτρον*, but why quote Joseph Parker's, "Whatever is not sacrificial is satanic"? The note on p. 274 in reply to those who find the chief significance of biblical sacrifice in the idea of communion between God and his worshipers is quite to the point. But the Pauline conception of dying to sin is